

THE

1508/1106

Good Christian's
Support under TROUBLES,

Enforced from *Job's* firm belief of a

RESURRECTION,

Delivered in a

SERMON,

Preach'd at the Funeral of

Mr. Samuel Studd,

In the Parish Church of *Coddendam*,
in the County of *Suffolk*, the Fifth Day
of *July*, 1711.

By *Seth Turner*, A. M. and Vicar of *Mendham*, in the
County aforesaid.

Preach'd and Printed at the Request of the said Mr.
Studd, upon his Death Bed.

L O N D O N :

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THE

Good Christian's
Support under TROUBLES

Extracted from his Sermon of a

RESURRECTION



SERMON

Preached at the Funeral of

Mr. Samuel Gorton

In the Parish Church of St. Andrew
in the County of Middlesex
of July 1704

By John Gorton, Minister of the said Church

Printed for and sold by J. Gorton, at the West-End
of the Church of St. Andrew, in the County of Middlesex

To the Reverend Mr. *William Bedford*, Vicar
of *Stradbrook*, in the County of *Suffolk*.

Reverend Brother,

THE Intimate Acquaintance which you had with my deceased Friend, Mr. Studd, might be a sufficient Apology for my Dedicating of this Sermon to you, which was preach'd at his Funeral. But there is another Reason which induc'd me to do it, and that is, your being particularly Conscious to the many Denials I had given to those repeated Requests made to me, both by his Executor, Mr. Blumfield, and other Friends, for the Publication of it. I mention this to let all those see, into whose Hands these Papers may chance to come, that I am not so Ambitious of Appearing in Print as some Persons may think me: Had I been thus dispos'd, the following Discourse had long e're now come Abroad into the World, it being the Design of that worthy Person I last mention'd (out of his great Desire to do every Thing requested of him by his deceas'd Friend in his last Moments) to have committed these Papers to the Press, the Michaelmas Term next after his Death, could he have prevail'd with me to have given him my Notes. I am sure he will do me the Justice to testify this to all those who shall censure me of vain Glory. I am too sensible of my own manifold Imperfections, as well as of the small Success which Discourses of this Nature, tho' publish'd by much abler Hands, and with a sincere Intent of doing Good, meet with in this Age, to be so vain as to think that any Thing that I can say should be so happy as to influence all those who shall give themselves the Trouble of Reading it: It was my deceas'd Friend's Desire it might, and I can safely say it is no less my own. I hope, (notwithstanding some sly Surmises to the contrary) there will be found nothing in the following Lines, that is in the least Un Orthodox, or if there should, I am willing, upon Conviction, to Recant it; and it will even then be some Satisfaction to me that I have the Testimony of my own Mind that I

The Dedication.

had no ill Design in it. Nor will I ever think the worse of any Person that is not in all Points just of my Mind. The only Thing that I can conceive surprizing in the following Sermon, is, what I have advanc'd concerning our Knowledge of one another in a Glorified State. This I am sure is a Doctrine very pleasing in Speculation, and I should be sorry if it should have any ill Effect upon any Man's Practice. I could wish that the Reader would be so Candid as to permit me, whatever he doth himself, to cherish the Belief of it, for so I believe I shall till I be convinced of the contrary, or come to that blessed State where I shall know as also I am known.

I am,

Reverend Sir,

Your most Affectionate Brother,

and Humble Servant,

Seth Turner.

Job

Job XIX. xxv, xxvi, xxvii.

For I know that my Redeemer liveth, and that he shall stand at the Later Day upon the Earth: And tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another, tho' my Reins be Consumed within me.

THIS Book of *Job* is one of the most bright and lively Representations that ever was afforded to the World, of the Instability of all Sublunary Enjoyments; and serveth to shew us, that we have no certain hold of any of them one Moment beyond the present. There we have an Instance of one who was the Greatest for Substance of all the Men of the East, reduced, in a very short Time, to the lowest Ebb of Fortune; he was tryed in all those Circumstances which are reckon'd to be most Afflictive to Flesh and Blood. Lost his Goods, his House, his Children, his Health, nay, was all over Ulcers, and full of Pain. And as *Job* was the most eminent Example of suffering Affliction that we meet with, in Sacred or Prophane History, next to the Man *Christ Jesus*, so he was no less remarkable for his Patience and Constancy: Through the whole Course of his Calamity, never committed the least Error that I can discern, but what the uncharitable Censures of his Friends provok'd him unto, which put him upon too frequent and long Justifications of himself, and perplex'd him extreamly, (which seems his greatest Trouble) that he could not find out the reason why God so severely Afflicted him. It pleas'd Divine Providence to exercise him on this manner for a long Time together, without the least Hope of any Deliverance out of that deplorable Condition: At last his Patience proving Invincible, and an entire Resignation of his own to God's Holy Will and Pleasure shining forth in his Righteous Soul, it pleas'd the Divine Goodness to come in with Comfort to him, to revive his Hope that was well-nigh dead, and to give him an assurance that his Afflictions should one Day have an end. This he declares

himself to have been as certain of, as if it had been already accomplish'd; *I know*, saith he, *that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another; tho' my Reins be consumed within me.* As if he had said, Tho' ye my Friends, who ought to have been a Comfort to me in my Trouble, rather than to have added to my Afflictions, have condemned me of Hypocrisy and Iniquity, yet I dare appeal to that God who knoweth the Secrets of all Hearts for mine Integrity: And I am as sure as I am now alive, that this same God who hath seem'd for a long Time to cast me off, will one Day stand up for me, and deliver me from all my Distresses. Tho' I were reduc'd to the greatest Extremity imaginable, yet will I still believe this Thing, that with these very Eyes I shall see him vindicate my Innocence, and I even faint with vehement Desire to behold that Blessed and Joyful Day.

If you take the Words in the literal Sense, they contain in them *Job's* firm Belief of his being restor'd to a happy Condition even in this present World; and that a abundant Amends should be made him for all the Troubles he had undergone: Not only himself, but his Friends should live to see it. But besides this literal, there seems to be a more hidden and mystical Sense cover'd under them; and that is, *Job's* firm Perswasion of his own Resurrection from the Dead, when all his scatter'd Particles of Dust shall be reunited, never never to be parted more. And accordingly our holy Church hath fitly apply'd these Words (as many of the Antients do) to this Purpose in the Office for Burying of the Dead. Hereupon the Author of the Commentaries upon this Book of *Job* tells us, that *Job* in these Words of my Text, *Resurrectionem futuram prophetat in Spiritu*, i. e. *Doth prophecy in the Spirit a future Resurrection.* And St. *Austin*, for this very Reason, terms him, *Eximius Propheta*, an eminent Prophet; as being one who foretold the Resurrection of the Body at the Last Day. Several other Testimonies might be produc'd, were it necessary to shew the Reasonableness of Applying these Words to a future Resurrection, and that of the same Body that was laid in the Grave. But none is more clear or full to this Purpose than those Words of *Mercerus* in his Commentary upon

upon the Text, *In hoc ipso Corpore resurrecturus sum & visurus Redemptorem*, i. e. In this very Body I shall rise again and see my Redeemer. And another Commentator tells us, *Quod Jobus significat id ipsum Corpus quod occidit resurrecturum neque aliud in Locum* ^{re vexp} *successurum fore.*

I shall Consider the Words in both the Senses: I have fix'd upon them, both as they relate to Job's belief of his being Restor'd, by the Mercy of God, to a Happy Estate even in this Life, and also of a future Joyful Resurrection, and that of the same Body. And shall endeavour to Improve them, so far as I am able, to the Comfort of all those who Mourn in Sion.

First then, As to all such Persons happy Restoration, even in this World, they may safely depend upon it from God's Truth and Goodness, so far as he shall see it may tend to their Welfare, and his own Glory, and no good Man will either desire, or pray for it upon any other Terms.

Not only this Holy Man, but many others also, have found this verified to themselves. The latter part of Job's Life was infinitely more Happy and Splendid than the former, as we read in the 42 Chap. of his Book, and ver. 10. Hence St. James exhorteth the Christians in his Days, whilst in Affliction, to *Meekness and Patience*, from a Consideration of God's proceedings with Job. James 5. 11. Behold, saith he, ye have heard of the Patience of Job, and have seen the end of the Lord, that the Lord is very Pitiful, and of tender Mercy. Many, indeed, have always been, and 'tis probable will be the Troubles of the Righteous, but sooner or later the Lord delivereth them out of all. Ps. 34. 19. it was David's own Observation, and he lived to see it fulfill'd, as Job did before he died. O, saith he, what great Troubles and Adversities hast thou shewed me, and yet didst thou turn and refresh me, yea, and broughest me up from the Deep of the Earth again. Ps. 71. 18. It hath not only happen'd thus o particular Persons, but to Bodies Politick, Professing God's holy and eternal Truth, as might be made to appear by several Instances, tho' God hath, for very wise and good Ends best known to himself, permitted them to be harass'd for a long Time together by their powerful Enemies, yet in his own good Time he hath rescued and deliver'd them, as may be seen in Psalm 129.

And have not we of the Church of *England* experienced the same from the Beginning of our happy Reformation to this very Day? The *Papists* on one Hand, and the *Fanaticks* on the other, (both whose Principles are equally turbulent and Antimonarchical) have been bent upon our utter Ruin; but praised be the Lord who hath not hitherto given us for a Prey unto their Tee h.

Now can any Thing in the World be a greater Chearing than this, or a more prevailing Encouragement to Patience and Constancy under Afflictions? To consider that tho' God doth permit the Devil and wicked Men to give us Disturbance several Ways, yet we may assure our selves that we are not utterly forsaken of him, but that he will, when he seeth best, restore us. Holy Men of Old, have grounded so much upon this, induced thereto by *Job's* Example, that they have made use of this Book, and read it when they themselves or their Friends have been in Trouble, to support them under it.

Thus the old Tradition is, That *Moses* could not find any thing comparable to it, for the Comfort and Satisfaction of the Children of *Israel* in their *Egyptian* Bondage, and therefore he took the pains to Translate it into their own Language, out of the *Syrrak*, in which it is supposed to have been first written. We have a large Discourse ascrib'd to *Moses*, by him who writes the Commentaries upon *Job*, under the Name of *Origen*, and address'd to the distressed *Israelites*. Saith he, 'When the Great *Moses* was sent by God into *Aegypt*, and beheld the Afflictions of the Children of *Israel* to be so Grievous, that nothing he could say was able to Comfort them in that lamentable Condition, he declared unto them the terrible Sufferings of *Job*, with his happy Deliverance; and setting them down in writing also, gave this Book to that distressed People, that reading this Book in their several Tribes and Families, and hearing how sorely this blessed Man suffer'd, they might Comfort and Exhort one another to endure with Patience and Thanksgiving the Evils which encompass'd them; and Hearing withal how bountifully God rewarded *Job* for his Patience, they might hope for Deliverance, and expect the Benefit of a blessed Reward of their Labours.

Be ye Constant, O Children of *Israel*, (said *Moses*, with a pleasing

pleasing Countenance, when he deliver'd this Book into their Hands) do not faint in your Minds, O ye Posterity of Abraham, but suffer Grief, and bear these Evils patiently, as that Man in the Land of Uz did, whose Name was Job: Who, though he was a Righteous and Faithful Man, in whom, even by God's own Testimony, there was no fault, yet suffered more than any Mortal by the malice of the Devil, as ye now do most unjustly from Pharoah, and the Egyptians; they treat you indeed very basely, and have enslaved you without any fault of yours, but do not Despair of a better Condition; you shall be deliver'd as Job was, and have a Reward of your Tribulations, like that which God gave to him.

There followeth Abundance more to the same Purpose in the same Anthor, which I shall not now trouble you with, nor had I detain'd you so long with this, had I not judg'd it pertinent to the matter in hand, to shew you how excellent an Expedient the Consideration of God's former Dealings with good Men of Old is to support us in our Troubles, with comfortable Assurance of God's Delivering us out of them, which Way and when it shall seem best unto him.

Secondly. I come now to consider the Words with Reference to Job's firm Belief of a Resurrection from the Dead, and that of the same Body that is laid in the Grave. The Belief of this Thing seems to have been as stedfastly rooted in Job, as if he had been actually dead and risen again. *Hoc Verbum scio excludit omnem Dubitationem, i. e.* This Word I know admits of no Doubting; but implieth a full and certain Assurance. And who can tell but that the Belief of this comfortable Truth was granted to Job to support him under his Afflictions? And made as it were present to him by the Power of Faith, which, as the Apostle tells us, *Heb. 11. 1. is the Substance of Things hoped for the Evidence of Things not seen.* But certainly the Assurance of a future Resurrection was not reveal'd to Job for his own sake only, but for all theirs also who should suffer after his Example.

As to the Truth of the Article it self, tho' it must be own'd to be a Thing infinitely surpassing the Comprehension of our finite Reason, to conceive how a Body whose Particles of Dust have been dissolved, and perhaps tossed to and fro upon the Face of the Earth, or devour'd by Cannibals,

Cannibals, should be restor'd to Life again. Yet when we consider who it is that is to effect all this, viz. an Almighty God who can do every Thing that doth not imply a Contradiction, as the Doctrine of the Resurrection certainly doth not; the seeming Impossibility of this Thing quickly vanishes, for certainly it must be as easy for an Omnipotent God to bring that into Being again which once had one, as to give that a Being which once had none. This very Consideration of God's Omnipotency was reckon'd by St. *Paula* sufficient Argument to convince *Agrippa* and all other Gainsayers of the Truth of it: *Why, saith he, should it be thought a Thing incredible with you, that God should raise the Dead?* Acts 26. 8. If God be omniscient, as he most assuredly is, then it must necessarily follow that where-ever our scatter'd Particles of Dust shall be dispers'd, they still remain within the Ken and View of his All-seeing Eye, and he can and will muster them together at the last Trump; *And then shall every Bone be brought again to its Neighbour Bone, and every Sinew to its Neighbour Sinew.* Ezek. 37. 7. There is no one Truth more plainly reveal'd in the holy Scriptures, especially of the *New Testament*, than this of a Resurrection is, and that of the same Body: This seemeth to be plainly asserted by St. *Paul* 1 Cor. 15. 42. under the Similitude of Seed sown in the Ground, *So also, saith he, is the Resurrection of the Dead;* i. e. So is this Mortal Body to be the Seed and material Principle of the Resurrection, for this is clearly imply'd, ver. 36. *Thou Fool that which thou sowest is not quicken'd except it die;* intimating, that as the Seed is the material Cause of the Ear of Corn which afterwards springs up; so are these mortal Bodies which we sow in the Earth, at least the main Materials of those immortal ones, into which we shall be quickened at the Resurrection, perhaps as the Seed digests and incorporates into itself the Juice of the Earth, and shoots them together with its own Substance into the Stalk and Ear; so in some particular Instances at least, there may be other Matter at our Resurrection interwoven with the appropriate Substance of our Mortal Bodies, and together with it spring up into Immortal ones. Yet from the Apostles Comparison it is apparent, that this very Mortal Body which we sow in the Grave, shall be at least the Seed and Embrys which shall receive

receive our Soul at the Resurrection, and by that (supposing other Matter be added to it) assimilate and digest it into its own Substance: Now tho' to re-produce our scatter'd Particles of Dust, and extricate them out of all those other Substances whereinto they have been woven and entangled, may seem to us, at first View, an impossible Performance, yet that it is not so, I have already demonstrated, and have one farther Argument to prove it by; and it is this, If a Parcel of Quick-silver, after it hath run a tedious Course of Alteration, shifted itself out of its natural Form into that of a Vapour, out of a Vapour into an insipid Water, out of Water into a white, red, or yellow Powder, out of that into a Salt, and thence into a malleable Mettal, may by a skilful Artist be reduced out of all these various Contextures into its natural Form of Quick-silver again; why should we think it either impossible or difficult for a Being of immense Knowledge and Power to watch the wandring Particles of our Corrupted Bodies thro' all their successive Alterations, and to retrieve them out of all those Substances into which they shall finally be resolv'd to take out of one Body what belongs to another, and restore to each its own; and finally to incorporate them all together into their natural Form and Figures: The following Scriptures do still further confirm this Truth of the same Body being rais'd again at the last Day. *Rom. 8. 11. Phi. 3. 21. 1 Cor. 15. 53.*

And as the Scriptures of the *New Testament* are thus plain and full for a Resurrection of the same Body, so there is nothing more agreeable to right Justice than that it should be so: For if these Bodies that we now have about us have watched and fasted, and undergone the most severe Acts of Mortification and Self-Denial, what is more equitable than that they, and not other Bodies, should be rewarded? If these Eyes of mine have shed many a Tear for my own and others Sins, what more just and reasonable than that all Tears should be wip'd away from them, and not that another Pair of Eyes should be created anew? If they have restrained themselves from beholding Vanity and wandring after unlawful Objects, what more reasonable than that they and no other should be rewarded with the beatifick Vision? And ought not this Consideration to have the same Influence upon us Christians that it had upon *Job*? Namely,

ly, To engage us with Patience and Chearfulness; to undergo what ever Afflictions it shall please God to lay upon us: Certainly they can't last long, how heavy soever they may be, Death will put an End to all the Troubles of the Righteous: And it will be but a little while 'ere these Mortal Bodies of ours, which are a very Bundle of Diseases shall be deliver'd from the Bondage of Corruption into the glorious Liberty of the Children of God. *Rom. 8. 21.* St. Paul used this very Argument wherewith to comfort his *Thessalonians*, and in them all other good Christians under their Troubles in this Life; *1 Thess. 4.* from *ver. 13* to the End of that Chapter: And surely there is no stronger Consolation than this of a joyful Resurrection to eternal Life, thro' our Lord Jesus, who shall change our vile Bodies, that they may be fashion'd like unto his glorious Body, according to the mighty Working whereby he is able to subdue all Things to himself. In full Assurance of this, we may, without immoderate Sorrow, attend our nearest and dearest Friends or Relations to their Graves, and chearfully lay down our own Heads in the Dust.

Having now consider'd the Words of the Text in both those Senses which they are capable of, and shewn you how strong an Argument they are to buoy up every good Man in the greatest Troubles he can meet withal in this World. Give me Leave now to draw some profitable Inferences chiefly from that Branch of the Text which relateth to the Resurrection of the Dead, and that of the same Body that is laid in the Dust.

And first of all, from the Profession which *Job* here maketh of his Belief in a Redeemer who is none other than Christ Jesus the eternal Son of God. We may hence reasonably infer, that the Notice of a Saviour commenced and was reveal'd to holy Men long before the Law was given on Mount *Sinai*; for it is I believe agreed on all Hands, that *Job* lived two whole Ages before *Moses*, and that he was Cotemporary with *Isaac* and *Jacob*, and yet, ye see, maketh mention of a Redeemer. And indeed those very Words of God to the Serpent, after he had seduc'd our first Parents, seem to prefigure the Coming of a Saviour, *Gen. 3. 15.* And he is therefore truly call'd the Lamb slain from the Beginning of the World, *Rev. 13. 8.* And Jesus Christ the same Yesterday, to Day, and for ever, *Heb. 13. 8.* Whoever there-
fore

fore of the Fathers, or any other holy Men of Old, either received Grace and Strength to live as they ought, or were saved at last ; it was only in and thro' Christ Jesus, for, as the Apostle assureth us, there is no other Name given unto Men whereby they must be saved. *Acts* 4. 12.

Not to mention the multitudes of Texts which might be produced to the same Purpose, what is the 11th Chapter to the *Hebrews*, but a long List of Good Men, who firmly believed in Christ, and were supported under all their Difficulties, by an assured Expectation of the Inheritance purchased by him? The Notices and Intimations of a Redeemer, became every day clearer as the times of the *Messias* did more nearly approach.

Secondly, From *Job's* firm belief of his own Resurrection from the Dead, we may infer the great Reproach it will be to us Christians, to whom this thing is so much more clearly revealed. If we shall doubt of it, he hath shewn by his own Resurrection from the Dead, that our rising again is no longer Matter of Doubt. *1 Cor.* 15. 20. *Christ is now risen from the Dead, and become the first Fruits of them that Slept.* And if the Head be risen the Members must rise also. As this therefore is one of those Articles of our Faith which we are Baptized in to a Belief of, and which we Dayly make Profession of ; so let us, in the Name of God, hold fast the Profession of this Faith without wavering: And whenever the Devil, or our own Carnal Frailties would tempt us to a Disbelief of it, let us look up to him who raised our Lord from the Dead, and he shall quicken Mortal Bodies. *Rom.* 8. 11.

Thirdly, We may hence likewise infer, the great Duty incumbent upon us to pay a decent regard to the Bodies of the Dead. How vile soever the Bodies of Men are, when once the Soul is departed from them ; yet, when they were at first created, they were the Workmanship of the most skilfull Architect, fram'd with so much Wisdom, as that we may all justly cry out with the Royal Psalmist, *I am fearfully and wonderfully made : Marvelous are thy Works, and that my Soul knoweth right well.* *Pf.* 139. 14. Besides our Bodies were designed for Instruments, and Receptacles, and Consorts of an Immortal Soul: And doth not that Cabinet deserve some Respect, that Lodged and preserved a Jewel of such Inestimable value? Further more, when by holy Baptism we are Regenerate, and made the Children of God thro'

thro' Adoption and Grace; these Bodies of ours are thought worthy to be the Temples of the Holy Ghost. 1 Cor. 6. 19. They are Consecrated for his peculiar Abode; Sanctified by his Graces; Supported and Guarded by his Daily Assistance against a thousand Accidents; Protected and Rescued from constant Dangers and apparent Ruin. And ought we not then to have a care of, and shew a handsome Respect to that which the Great God vouchsafes to honour with his immediate Presence?

In short, these Bodies of Clay that we are now Clothed withal, shall one Day become equal Sharers with the Soul itself in those inconceivable Joys which are Above: And upon this Account also they may justly challenge our Respect by a Decent Interment: This was always perform'd by the best of Christians, Witness that Cost bestow'd upon them in such Spices and Oyntments as might Secure and Preserve them from Putrefaction. *Luke 23. 56.*

Fourthly, Shall the same Body be raised again from the Dead? Then we may hence infer the Probability at least; for I dare not pretend to assert any more of our Knowing one another in the other World after the Resurrection.

We have no clear Notices of this thing, I must confess, in the Holy Scripture: But it is certainly very pleasing and entertaining in the Speculation; and may be a great Incitement to Vertue and Piety, and engage us to follow the good Examples of our pious Friends and Relations who are gone before us. I am not unsensible that this is thought by some to be too gross a Pleasure for those Regions Above: And I am very far from thinking that any thing of this Nature is necessary to make Heaven become a Heaven to us. There are much nobler Objects there than any of the Sons or Daughters of Men; the Seeing and Enjoying, for there we shall See and Enjoy the glorious Presence of the Divine Majesty, without the least Consternation and Affrightment. We shall there also enjoy the Society of the Blessed Jesus; we shall see him as he is, and behold his Glory, and be with him to eternal Ages: But this is not all, for in Heaven holy Men shall enjoy the Company of all the holy Angels: And if the Seeing, and Knowing, and Enjoying of one another can add any thing to the Joys of the other World, (and most certainly it will not diminish them) then we may reasonably hope that will be granted

us also. Bishop *Hall* hath a very charming Discourse in one of his Books to this Purpose, which I beg leave of my Reader to transcribe for him: *Doubt not, O my Soul, saith that good Prelate, but thou shalt one Day see, besides the Face of thy God, whose Glory filleth Heaven and Earth, the blessed Spirits of the Ancient Patriarchs and Prophets, and Holy Apostles; the glorious Martyrs and Confessors, those Eminent Saints whose Vertue thou wast wont to magnifie; and among the rest thy own Pious Friends and Relations, those whom Nature and Grace have allied unto thee; thou shalt see them, and enjoy their Joy and they thine.*

But now, in order to this blessed Vision and Enjoyment of God, and of just Men made Perfect, we must make it our Business, while we Live here, to get such an Interest in our Redeemer, as to be able with *Job*, to apply the Merits of his Redemption to our selves. *Christum sibi applicat*, saith one upon the Text, *suumque esse pronunciat*. And truly this is the way to render this Vision comfortable to us; for tho' we are told that every Eye shall see him, yea even they who pierced him, *Rev. 1. 7.* yet none can see him with any Satisfaction, Complacency, or Delight, but such as have an Interest in him by Faith and true Repentance. Being thus qualified, we may justly claim a Sight and an Enjoyment of him, and all the Happiness he is possess'd of, for if he be ours, all that he hath belongs to us. Therefore shall our Redeemer say at the Great Day of Retribution to every good and faithful Servant of his, *Enter thou into the Joy of thy Lord*, *Mat. 25. 23.*

I have now done with the Text; and the small Acquaintance I had with Mr. *Studd* may justly apologize for me if I say the less concerning him. The Panegyricks deliver'd in Sermons of this Nature are generally so full of nauseous Flattery, as have render'd them less truly acceptable both to the Hearers and Readers of them. I presume the great Design of them at first was to excite all the Living to an Imitation of those Vertues for which the deceas'd Party was worthy of Commendation. And whatever I shall mention relating to my deceas'd Friend is design'd for no other End. The Character which I have received of him from the Person who ministr'd to him in his last Sickness, and had an intimate Acquaintance with him, gives me abundant Reason to hope that he is gone to Happiness. And

And (which I must not omit Mentioning) that he left the World with an entire Approbation of the Liturgy of the Church of *England*, this sufficiently appears from his always desiring, when the Minister came to visit him, that the Confession and Absolution and Absolution might never be admitted. And certainly if one Part of that most excellent Liturgy be preferable to another, these two Branches of it may justly challenge the Preheminence in the Opinion of every good Man; for the Confessing of our Faults, when done with that true Seriousness and Contrition of Heart that it ought to be, is one great Means to qualify us for God's Pardon; and it is no small Comfort to a Dying Penitent to hear God, by his Embassadour, Absolving of him: *Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained;* John 20. 23.

Which blessed Priviledge certainly was not to cease with our Lord's Apostles to whom it was first spoken, but was to continue to the End of the World. I might likewise add as another comfortable Reflection upon our deceased Brother, his being enabled to discourse of his Departure out of this World with so much Chearfulness as I am told he did; this he esteem'd a singular Happiness, as to be sure it is, and he was not wanting in his Thankfulness to God for it. Death is deservedly call'd the King of Terrours, and how unconcern'd soever some may talk of it when at a Distance, yet when it maketh its nearer Approaches to us, attended with that melancholly Train that usually accompanies it, then, I say, to have that Presence of Mind as to be able to look it in the Face, to hold as 'twere a Parley with it, and even to welcome its Access, requireth a mighty Share of Spiritual Magnanimity. This is what we all of us ought to pray for, I mean such a Faith, and Hope, and Constancy of Mind, such a Religious Frame and Temper of Soul, as may enable us to get the Victory at our Last and Great Conflict, which God of his infinite Mercy grant us for Christ Jesus his sake, our only Saviour and Redeemer, to whom, &c.



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